

Galatians

Paul an apostle--not from men nor through man, but through Jesus Christ and
God the Father, who raised him from the dead-- and all the brethren who
are with me, To the churches of Galatia: Grace to you and peace from God
the Father and our Lord Jesus Christ, who gave himself for our sins to
5 deliver us from the present evil age, according to the will of our God and
Father; to whom be the glory for ever and ever. Amen. I am astonished that
you are so quickly deserting him who called you in the grace of Christ and
turning to a different gospel-- not that there is another gospel, but there are
some who trouble you and want to pervert the gospel of Christ. But even if
10 we, or an angel from heaven, should preach to you a gospel contrary to that
which we preached to you, let him be accursed. As we have said before, so
now I say again, If any one is preaching to you a gospel contrary to that
which you received, let him be accursed. Am I now seeking the favor of
men, or of God? Or am I trying to please men? If I were still pleasing men,
15 I should not be a servant of Christ. For I would have you know, brethren,
that the gospel which was preached by me is not man's gospel. For I did not
receive it from man, nor was I taught it, but it came through a revelation of
Jesus Christ. For you have heard of my former life in Judaism, how I
persecuted the church of God violently and tried to destroy it; and I
20 advanced in Judaism beyond many of my own age among my people, so

extremely zealous was I for the traditions of my fathers. But when he who
had set me apart before I was born, and had called me through his grace,
was pleased to reveal his Son to me, in order that I might preach him
among the Gentiles, I did not confer with flesh and blood, nor did I go up
5 to Jerusalem to those who were apostles before me, but I went away into
Arabia; and again I returned to Damascus. Then after three years I went up
to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw
none of the other apostles except James the Lord's brother. (In what I am
writing to you, before God, I do not lie!) Then I went into the regions of
10 Syria and Cili'cia. And I was still not known by sight to the churches of
Christ in Judea; they only heard it said, "He who once persecuted us is now
preaching the faith he once tried to destroy." And they glorified God because
of me. Then after fourteen years I went up again to Jerusalem with
Barnabas, taking Titus along with me. I went up by revelation; and I laid
15 before them (but privately before those who were of repute) the gospel which
I preach among the Gentiles, lest somehow I should be running or had run
in vain. But even Titus, who was with me, was not compelled to be
circumcised, though he was a Greek. But because of false brethren secretly
brought in, who slipped in to spy out our freedom which we have in Christ
20 Jesus, that they might bring us into bondage-- to them we did not yield

submission even for a moment, that the truth of the gospel might be preserved for you. And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality) --those, I say, who were of repute added nothing to me; but on the contrary, when

5 they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles), and when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me

10 and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; only they would have us remember the poor, which very thing I was eager to do. But when Cephas came to Antioch I opposed him to his face, because he stood condemned. For before certain men came from James, he ate with the Gentiles; but when they came he

15 drew back and separated himself, fearing the circumcision party. And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity. But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel

20 the Gentiles to live like Jews?" We ourselves, who are Jews by birth and

not Gentile sinners, yet who know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our
5 endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I
10 now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose. O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit
15 by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? Did you experience so many things in vain? --if it really is in vain. Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith? Thus Abraham "believed God, and it was
20 reckoned to him as righteousness." So you see that it is men of faith who

are the sons of Abraham. And the scripture, foreseeing that God would
justify the Gentiles by faith, preached the gospel beforehand to Abraham,
saying, "In you shall all the nations be blessed." So then, those who are men
of faith are blessed with Abraham who had faith. For all who rely on works
5 of the law are under a curse; for it is written, "Cursed be every one who
does not abide by all things written in the book of the law, and do them."
Now it is evident that no man is justified before God by the law; for "He
who through faith is righteous shall live"; but the law does not rest on faith,
for "He who does them shall live by them." Christ redeemed us from the
10 curse of the law, having become a curse for us--for it is written, "Cursed be
every one who hangs on a tree" -- that in Christ Jesus the blessing of
Abraham might come upon the Gentiles, that we might receive the promise
of the Spirit through faith. To give a human example, brethren: no one
annuls even a man's will, or adds to it, once it has been ratified. Now the
15 promises were made to Abraham and to his offspring. It does not say, "And
to offsprings," referring to many; but, referring to one, "And to your
offspring," which is Christ. This is what I mean: the law, which came four
hundred and thirty years afterward, does not annul a covenant previously
ratified by God, so as to make the promise void. For if the inheritance is by
20 the law, it is no longer by promise; but God gave it to Abraham by a

promise. Why then the law? It was added because of transgressions, till the
offspring should come to whom the promise had been made; and it was
ordained by angels through an intermediary. Now an intermediary implies
more than one; but God is one. Is the law then against the promises of
5 God? Certainly not; for if a law had been given which could make alive,
then righteousness would indeed be by the law. But the scripture consigned
all things to sin, that what was promised to faith in Jesus Christ might be
given to those who believe. Now before faith came, we were confined under
the law, kept under restraint until faith should be revealed. So that the law
10 was our custodian until Christ came, that we might be justified by faith. But
now that faith has come, we are no longer under a custodian; for in Christ
Jesus you are all sons of God, through faith. For as many of you as were
baptized into Christ have put on Christ. There is neither Jew nor Greek,
there is neither slave nor free, there is neither male nor female; for you are
15 all one in Christ Jesus. And if you are Christ's, then you are Abraham's
offspring, heirs according to promise. I mean that the heir, as long as he is
a child, is no better than a slave, though he is the owner of all the estate;
but he is under guardians and trustees until the date set by the father. So
with us; when we were children, we were slaves to the elemental spirits of
20 the universe. But when the time had fully come, God sent forth his Son,

born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So through God you are no longer a slave but a son, and if a son then an heir. Formerly, when you did not know God, you were in bondage to beings that by nature are no gods; but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more? You observe days, and months, and seasons, and years! I am afraid I have labored over you in vain. Brethren, I beseech you, become as I am, for I also have become as you are. You did me no wrong; you know it was because of a bodily ailment that I preached the gospel to you at first; and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. What has become of the satisfaction you felt? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me. Have I then become your enemy by telling you the truth? They make much of you, but for no good purpose; they want to shut you out, that you may make much of them. For a good purpose it is always good to be made much of, and not only when I am present with you. My little children, with whom I am again in travail

until Christ be formed in you! I could wish to be present with you now and to change my tone, for I am perplexed about you. Tell me, you who desire to be under law, do you not hear the law? For it is written that Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married." Now we, brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." So, brethren, we are not children of the slave but of the free woman. For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you. I testify again to

every man who receives circumcision that he is bound to keep the whole law. You are severed from Christ, you who would be justified by the law; you have fallen away from grace. For through the Spirit, by faith, we wait for the hope of righteousness. For in Christ Jesus neither circumcision nor
5 uncircumcision is of any avail, but faith working through love. You were running well; who hindered you from obeying the truth? This persuasion is not from him who calls you. A little leaven leavens the whole lump. I have confidence in the Lord that you will take no other view than mine; and he who is troubling you will bear his judgment, whoever he is. But if I,
10 brethren, still preach circumcision, why am I still persecuted? In that case the stumbling block of the cross has been removed. I wish those who unsettle you would mutilate themselves! For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word,
15 "You shall love your neighbor as yourself." But if you bite and devour one another take heed that you are not consumed by one another. But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from
20 doing what you would. But if you are led by the Spirit you are not under

the law. Now the works of the flesh are plain: fornication, impurity,
licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness,
dissension, party spirit, envy, drunkenness, carousing, and the like. I warn
you, as I warned you before, that those who do such things shall not inherit
5 the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience,
kindness, goodness, faithfulness, gentleness, self-control; against such there is
no law. And those who belong to Christ Jesus have crucified the flesh with
its passions and desires. If we live by the Spirit, let us also walk by the
Spirit. Let us have no self-conceit, no provoking of one another, no envy of
10 one another. Brethren, if a man is overtaken in any trespass, you who are
spiritual should restore him in a spirit of gentleness. Look to yourself, lest
you too be tempted. Bear one another's burdens, and so fulfil the law of
Christ. For if any one thinks he is something, when he is nothing, he
deceives himself. But let each one test his own work, and then his reason to
15 boast will be in himself alone and not in his neighbor. For each man will
have to bear his own load. Let him who is taught the word share all good
things with him who teaches. Do not be deceived; God is not mocked, for
whatever a man sows, that he will also reap. For he who sows to his own
flesh will from the flesh reap corruption; but he who sows to the Spirit will
20 from the Spirit reap eternal life. And let us not grow weary in well-doing,

for in due season we shall reap, if we do not lose heart. So then, as we
have opportunity, let us do good to all men, and especially to those who are
of the household of faith. See with what large letters I am writing to you
with my own hand. It is those who want to make a good showing in the
5 flesh that would compel you to be circumcised, and only in order that they
may not be persecuted for the cross of Christ. For even those who receive
circumcision do not themselves keep the law, but they desire to have you
circumcised that they may glory in your flesh. But far be it from me to
glory except in the cross of our Lord Jesus Christ, by which the world has
10 been crucified to me, and I to the world. For neither circumcision counts for
anything, nor uncircumcision, but a new creation. Peace and mercy be upon
all who walk by this rule, upon the Israel of God. Henceforth let no man
trouble me; for I bear on my body the marks of Jesus. The grace of our
Lord Jesus Christ be with your spirit, brethren. Amen.*

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